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M 2158 Group II

Must Remain in Transcription Room

NYC - Index - Mon. 14 August 1972 Trans. Catherine Baird

MR. NYLAND: Well, I hope that the -- the quantity does not ~~efface~~ the quality. ~~It seems to be a little difficult to~~ keep - to keep the fact that I come to a Monday a secret. The reason why I would like it not to become too well-known is simply because I don't know then who comes and for what reason. You see we want to talk about a very special approach to life and it is not a question of trying to find out a little bit about this or that and go home. ~~This~~ THAT kind of a group is not an encounter group in any sense of the word. It is not just a discussion in which every person has an opinion and they match the value of their opinion with each other and then go home with a new idea. The accent of this kind of a group is entirely different. It has to do, of course, with the possibility of a development; that is, simply that what one discovers for oneself, what one thinks one is, is not as yet full-grown, and certain steps have to be taken to grow up. Now many times I think that when you are interested in reading about Gurdjieff, you might think it is very nice, and certain things are a little strange and you put it in your mind and enjoy it, or it goes a little deeper and you get a little apprehensive, maybe, that it may mean something else but you don't really know, and you don't want to spend too much time on it because it is not presented that way. When you are - when you are reading, or when you read about Gurdjieff by other people, of course you get an impression of what the man was and what he says. After all, if you read ALL AND EVERYTHING you know what he is saying. But how do you read it? Or, what is the result of that kind of contact with the ideas of Objectivity? And there

has to be within you something that really is looking for something else, perhaps based on the fact that you are not satisfied with what you are, or what you have seen of yourself. And we want to talk about that; what to do in a case of that kind. And I want to exclude all kind of curiosity questions. They have no place in this group. So when I asked the nucleus if they would object that I would come, it is solely for the purpose that I hope that those who have come regularly here might have a chance to say certain things about themselves, or I hope even, their attempts, and that then perhaps it might be possible to help elucidate it a little bit from — from my standpoint, if you like, but always in agreement with the nucleus, because they remain responsible and I am just a guest. And every once in a while when I would like to do it, it is really to satisfy myself that perhaps the level of a meeting can be raised a little bit by being more exact or more lucid. That is what I would like to do. So I would like only questions from those who have made attempts to Work on themselves. You have to think very well now before you ask a question, but if you imagine that I'm not here, and that it is like a regular Monday, of course, you can imagine it very well and you can then ask your questions as you usually would do, the only difference is that I will answer it. We will not, like we have done before, ask the nucleus to answer it, (fortunately) for the — the nucleus is now part of the group and they are listeners to what -- you might say, the kind of a style that I have in answering. It's a very personal one. Quite logically, it does belong to me in some way or other, in the way I formulate, or what kind of words I use or whatever the tonality may be, but that is minor. The question is always what is the substance of Work,

and how can one clarify one's own Work for oneself so that ~~they~~ you then can take it in and use it and produce for yourself an experience based on the principles of Work? It takes in a variety of different people at different levels and the approach is not always the same for different people. Their inclinations may be in the direction of formulating so that then, unless it is formulated clearly you cannot use it, and maybe it is just, I wouldn't say the other way, but it's a little different when the emphasis is on a feeling or a deeper emotion, or a realization by intuition that there is something worthwhile which you ought to attend to or which could have value for you. In such cases, you know, when one or the other center is a little bit predominant, do not try to reduce the one that is a little bit advanced. Try to bring up the other to the same kind of a level, or, if it isn't the same level, that at least there is harmony between the centers when they start to function. And this one must, must learn gradually, to have an interchange between your feeling and your mind so that it does not always stay in the formulatory part, but that you also start to feel and consider it as a necessary adjunct to the balance of your life. Each person will have to have a life's philosophy, and he's to have guidance so that he then knows what he can do or cannot do or should not do in accordance with certain rules. And the rules have to be very simple, without any prejudice, without any idea of something that you may have learned already which has been crystallized in your mind or in your behavior form. Quite definitely certain things have come from dogmatic influences, or religious, in a certain kind or also what you may have associated with with friends and what seems to be for the friends the kind of a thing of the world in which you have lived, and which of course you have taken over partly because you're quite impressionable. All of that, I think, is necessary to see where you are going to place your ideas of objectivity if you

want to give it a place. And you must be quite sure that you want that because otherwise it is no use spending any time about discussing Gurdjieff. The attitude towards this, towards your questions, is constantly, "What good is it to me, and what use can I make of it?" And if it is clear that you ought to, I hope you will have the wish to do it and not come back next week with the same kind of a question which already has been answered. I have asked the nucleus not to spend too much time in repeating what they already have said to certain people. Unless you are using it, there is not sense in coming to this group. If you use it, of course you are welcome. But if you don't, and just want a little bit of chat-chat, you'd better go somewhere else. Or perhaps you may want to go and read ALL AND EVERYTHING for six months before you come back, but let's make this group now a subs--a substantial one regarding applications of Work and clarity of how and the reason why. Now with this kind of little introduction I hope you have formulated some questions, or if you have formulated them before and had to write it up, because you were afraid that you might not remember, of course, you're quite welcome to --start, and start the ball rolling. So who has questions?

Peter Frumken: Mr. Nyland.

CAPS — Mr. NYLAND: Yah.

Peter: ( )

Mr. Nyland: You must m -- mention your name.

Peter: Peter Frumken.

Mr. NYLAND: Yes.

Peter: Last week, I asked of Peter what might be for me an application of collecting data about myself. And he suggested that during the day, two or three times, I try to use something that I see about myself to-do Work - to bring myself to Work.

Mr. NYLAND: Yes, Peter, I remember your question. And it

occurred to me why should you wait three of four times during the day? What is really the gathering of data? It's really nothing else but a fact of your existencex only. That is the data. It is a fact when it comes to your notice and this time I hope by means of something that receives it which can-- which can be impartial about that what is you as an object. And why wait? Because in the beginning if you are looking for data, you have to find out what happens to you during the whole day. Because that gives you the data about yourself during the whole day because all the time you are experiencing something and you remain alive, you keep on being active, and all the time there is a chance for an 'I' to observe you. Why wait until let's say this eleven o'clock in the morning, when between six and eleven there are a hundred thousand times that there could be an 'I' if you wished it. And that simply, that 'I' then could become aware of you. You understand what I mean? (Y) Unconsciously you are there all the time during the whole day and night. You don't know— you don't know much about physical sleep and it doesn't give you any information about yourself because the different sense organs, of course, are reduced in activity. But as soon as you open your eyes and you get out of bed, there you are and the day starts as far as your activity is concerned, and you also know about that activity. because you have an impression of yourself being alive or doing this or that. So it is an unconscious fact. Or rather it is a fact in unconsciousness that you continue to exist. The problem that we want, regarding Work on oneself, is exactly the same. I want something to record my existence constantly, continuously. I say that, that what records it, should be awake to me, existing. Even if that what exists as me is unconscious and behaves one way or the other and has thoughts and feelings and moves around because it has a body that is taken care of by my ordinary mind, whenever it can recall the fact that I happen to exist. I want this 'I' to do a similar thing, to be

to become aware and be aware, and continuously aware, of the fact that I exist, with one difficulty that I have to overcome; that is, when this 'I' is observing me, the fact that reaches me has to be recorded objectively, that it has to be completely impartial, as far as I'm concerned, nothing of me should enter into the registration of that fact. The second thing which comes later and will, of course, have to be mentioned, is, of course, that I try to take away all associative forms of my mind which might interfere, my ordinary mind, and I call that, that I want to have it simultaneous with that what exists, to be recorded at that moment. And that's all I have to do. Tell me what you did with the three or four times.

Peter: It was more than three or four times. I tried to see myself in activity during the day and --

Mr. NYLAND: What activity, Peter?

Peter: Anything that I was doing, when I remembered that.

Mr. NYLAND: It didn't matter what?

Peter: No. No.

Mr NYLAND: Did it matter?

Peter: No, it didn't matter.

Mr. NYLAND: Well what--What, for instance did you see?

Peter: Well, I, at one--one time in particular I just saw Peter looking at something. And I had a wish to Work.

MR. NYLAND: ~~Yeah~~ No, wait a minute. You already were ~~really~~ looking, ~~(not sure)~~.

Peter: Yeah.

MR NYLAND: That was unconscious, ~~wasn't it?~~

Peter: Yeah.

Mr. Nyland: Good. Now you wish to Work, what happened?

Peter: I tried to see my body in a posture as it was looking.

Mr. Nyland: No. You see, Peter, you already start to describe it. You see your body in a posture.

Peter: Yes.

Mr. Nyland: You see, ~~it more or what?~~ moreover you see it, with your unconscious mind. You have an impression. Simply it's recorded in your unconscious brain. There is no 'I' at all. An 'I' only observes you. No more! No description! And that 'I' registers that fact impartially and at the moment. And where is your 'I'? You're not saying anything about it. Although you do say you want to Work on yourself, but you didn't. You just thought about it. Do you understand the difference?

Peter: Yeah.

Mr. Nyland: Good. Do you know what awareness is, even if you have tried it, or that perhaps by accident you had that experience of an awareness?

Peter: Yes.

Mr. Nyland: You know what impartiality means?

Peter: That I'm not certain. I've had experiences, but I'm not certain that they're impartial.

Mr. Nyland: Well, what will you do about that, how to make it more impartial, so that you become more certain.

Peter: I'm not sure. I think I can say that I can clarify my aim for Work.

Mr. Nyland: No. Don't think about it, Peter. The aim is clear enough. The aim is that something in you is 'I', becomes aware of you. That's the aim. It's as

simple as that. You don't have to think harder. You have to have a wish to have that kind of an aim. That is extremely clear. I want something within me to observe me. You understand that?

Peter: Yes.

Mr. NYLAND: Well then do it. As you're standing now, could something in you become aware of you?

Peter: I can try. But I'm not sure...

Mr. NYLAND: No. Wait a minute. You can try it? Will you try it now?

Peter: Yes.

Mr. NYLAND: Do it?

Peter: All right.

Mr. NYLAND: Can it be, is there awareness?

Peter: Not now.

Mr. NYLAND: Keep on trying Peter, will you? You understand what I mean?

Peter: Yes.

Mr. NYLAND: O.K. (pause) Well, who has worked?

David Faeth: Mr. Nyland?

Mr. NYLAND: Who is it?

David Faeth: There's a question here.

Mr. NYLAND: Who is it?

David: David Faeth.

Mr. NYLAND: Yes.

David: At times when I've worked in very simple conditions, FOR INSTANCE ~~such as~~ walking down a road, I've had experiences of suddenly the world becoming real and myself real.

Mr. NYLAND: Well, Peter, no, what is it? David? Would you have to explain that? What is real, or now, or what wasn't real before?

David: Before it's as if I am caught up in thoughts and feelings attached to myself considerations. At this moment...

Mr. NYLAND: Do you think that it is real? DO YOU HAVE THAT ~~that you feel real~~, when your are caught up?

David: No, I do not.

Mr NYLAND: Oh, really? How would you call it? Ephemeral? Isn't it a fact that you were thinking? and it's a little chaotic and that you will explain it because that you are caught up in something? Isn't it a fact THAT takes place?

David: Yes it is.

Mr. NYLAND: In your brain -- isn't that real?

David: I guess I've been denying that.

Mr. NYLAND: Ya, why? It belongs to your life, doesn't it?

David: Yes.

Mr. NYLAND: So why, why deny it? As soon as you say that something becomes more real, it's another question, maybe if you open your eyes a little more.

David: Yes.

Mr. NYLAND: Well, there's no difference in principle about the reality of your existence in whatever state you happen to be, or what kind of thoughts you happen to think. Why deny part of your life? See, that belongs to a prejudice. Prejudice usually based on something that is sinful, or that you have been taught you should not do, or that you have had an idea that you should become holy, and therefore deny certain things so that there is necess-necessity of sacrificing something or even to the extent that you become an flagellanta. It's idiotic.

David. Yes, sir.

Mr. NYLAND: You're an ordinary person walking on this earth, thank God, with a mind and with a feeling. And you are real, as real as your make it, because, if you don't you'll find out. Bump into something, you find out you are real. And the thoughts are also real, they are different, of course, from ordinary matter, but they are, you might say, thoughts, (THAT IS) matter in motion, which definitely gives you a concept in your brain which is reality. Moreover, such reality is

reinforced when you have an image ~~which~~ of something ~~which~~ that strikes you through your mind and your ~~eye~~ eye reaches you and you see it as an object at a certain ~~distance~~ distance. The object becomes as real as, ~~that~~ as that what is the image, when you want to use it in the sphere ~~of~~ of your thought. It's a different kind of reality, but at the same time, it is real. Why -- ~~why~~ why do you -- why do you want to deny yourself certain experiences of life?

David: It's not that - - it's the fact that I've been caught up as if I was the thought, rather than having 'I' exist, as the thought be there too.

Mr. Nyland: Ya, but you see the difficulty, when you spend the time in being caught up and THAT your thought process continues, what is there of energy that you want to create an 'I' with? Don't you see, you prevent it?

David: Yes.

Mr. Nyland: Will you start with very simple surroundings and start in the morning, just when there is really nothing to think about as yet, and that you do ordinary things, like dressing, or go downstairs, or even eating. Your body is always with you, and whenever the thought comes to you that you wish to Work, you transfer that, you convert that wish into something that, then could become, could become, real. We have said before, it is not immediately real. And sometimes the idea that it is all over the place and you say it as if it exists, and so forth, & it's all right, you can think about it, but as soon as it becomes observer, ANT, it is real because it observes something that is, definitely, real. Right?

David: Yes, sir. I don't understand the 'could be'. Can I not make 'I' myself?

Mr. Nyland: Of course you have to. Who would make it for you?

David: And yet when I make attempts at different times, in ~~a~~ that one moment, the reality of myself is more clear and in another moment it is - it is not.

Mr. NYLAND: Ya. Will you now please forget about that reality that is more clear? You don't need clarity for the fact that your body exists. It's there. Take your fist, put it on your knee. You'll find out it's there. When you walk, walk without thoughts. Walk in a habitual way. Then maybe you think about Work. Then see if at that time, you can make something that becomes aware of you and your body walking. And never mind the thought processes that continue, or the feelings you have. They will exist. If they are predominant, you will have a hard time creating an 'I' because as I say, there is not enough energy for it. But if there is a real wish, and I say (now again), real wish, that means the wish is to some extent even complete. It is substantial. It has substance because I wish it to be there. It can go over into an 'I' existing. I say for the time being, as if after a very short time, as reality, and you give this 'I' a task to observe you, which we call the state of awareness of the 'I'. And it will accept you as you are, the fact that you exist. Is that clear, David?

David: Yes sir. The final step I have difficulty with in that-the thought of having created a -- a -- making the attempt to create 'I', how to overcome that. At a certain (moment) does it just dissolve?

Mr. NYLAND: Sit in a chair. It has been brought up several times. Close your eye -- your eyes. Become aware. At first you will remember how you sat and that you are sitting, because you have seen it with your ordinary eyes. After you have closed your eyes for some time, and you make some movement with your arm, and particularly, I have said many times, if you twist around a little bit, &make all kind of contortions with your body, your ordinary mind is not familiar with it. At the same time, there is a chance that something in you remains aware of you existing. Do this many times because your thoughts are in your way.

David: Yes, sir.

Mr. Nyland: All right?
David: Yes.
Mr. Nyland: Good.
Stephanie Sable: Mr. Nyland.
Mr. Nyland: Yes. Who is it?
Stephanie: Stephanie.
Mr. Nyland: Stephanie. Yes.
Stephanie: I'm interested in more simplicity, in my Work. I - I had an ex-- I don't think that there - I think that there's something that I'm not always doing right, and that I make --
Mr. Nyland: No.
Stephanie: Hmm?
Mr. Nyland: You cannot say that. Right in what sense? In what sense it is not right?
Stephanie: I don't know.
Mr. Nyland: Well-
Stephanie: Well, if -- if there's something, if there's an 'I' present, then it's right?
Mr. Nyland: That's true, but do you make an 'I'?
Stephanie: Yeah...
Mr. Nyland: All right, then, what isN't right?
Stephanie: Well,..
Mr. Nyland: If you follow a prescription,..
Stephanie: Yes...
Mr. Nyland: And you do exactly as prescribed, it is right. If you deviate from it, it is wrong. As long as you know what you should do, and you make that kind of attempt, it is all right. That makes it very simple, because you don't have to deviate from that what has been prescribed.
Stephanie: O.k.
Mr. Nyland: You see what I mean? The simplicity is there when you as an ordinary human being is behaving, as we say, is active, when you have that wish that something could be present to you like an 'I', which you then like to endow with the possibility of observing you.

Stephanie: That's what I want to know about. ~~XXXXXX~~ I would like to know morex --

Mr. Nyland: But that is what we are talking about. That's right. So now if you want to know how to do that, how can I make my wish into the reality of a little 'I'? That is really the problem, isn't it? You walk, you stand still, you walk again, you stand still. You turn around, you walk, you stand still, you walk and you stand still. You do that. You see if during that very simple activity, there might be something that becomes observant of you. Do you see that?

Stephanie: ~~(that was)~~ that will be useful.

Mr. Nyland: O.k. And it would make it very simple and all you have to do is record your existence walking or standing still. All right?

Stephanie: O.k.

Mr. Nyland: Good. Now there is a girl, very young, doesn't she put you a little bit to shame? Where are your questions? She wants to know, she wants to find out what is simplicity in Work, she has heard about it. She asked a question: What do I do? All of you have heard about Work. What have you done with it? It shouldn't be so difficult, to say something about your own experiences regarding your attempts.

Catherine Baird: Mr. Nyland.

Mr. Nyland: Yah.

Catherine: I'm Catherine--

Mr. Nyland: Who is it?

Catherine: Catherine Baird. I asked a question two weeks ago. Robert suggested I sit in a chair and make a gesture unfamiliar to me. My question was about a change in my Work attempts.

Mr. Nyland: Did you do it?

Catherine: Yes, I did.

Mr. Nyland: How was it?

Catherine: I had a much more clear kind of an observation, than I ~~have~~ had experienced before. It seemed to come in little

flickers, and, so I continued making attempts at that time, because it gave me a very joyful feeling, and I remembered on a tape you saying that God wants Work and I knew I had nothing else I could do with that kind of feeling but try to make more attempts then. And I want to know a little bit more about that feeling.

Mr. NYLAND: But you see you realize that you cannot sit in a contorted condition. It is all right to give you an experience of what is awareness at that particular moment when your ordinary thoughts cannot interfere. But the problem is, since one has now a taste, what is awareness for you at that moment, you could now compare it with certain other attempts in ordinary life, when you're not twisted around, but when you're just ordinary and doing things, to see if that particular taste of awareness can also be there when you are cooking or washing dishes. If something is an experience that gives you joy, you have with it a responsibility to use that kind of joy as energy for the continuation of making similar attempts. Because if I stop at being joyful, of course, joy is already indicated in my unconscious mind as a certain state, and, of course, I'm not free from that. If I look at joy as a result of attempts that I've made for Work, and then accept that and say, 'Thank God', I say it with my ordinary mind. At the same time, I also know that in saying it, I still incur a responsibility that, having started on this road and having had an experience, that perhaps I should continue. I use the energy of my feeling, that I feel right in what I have done, to make another attempt, so that again I can feel right in what I'm going to do. Is that clear?

Catherine: Yes. Thank you.

Mr. NYLAND: You understand now. Keep it very simple because when the experience of an awareness comes, it is very important to remember that. I say it is a taste. It is a - afterwards a memory of a state. It is definitely

if I want to describe it afterwards, a state of being detached, of having that kind of freedom, and all of that can lead to a joyful thought about that what has happened. But I still continue to exist unconsciously, and I still would like to make a more continuous effort in trying to become conscious about myself. Is that all right?

~~Catherine: Yes, thank you.~~

~~Mr. NYLAND:~~ Okay.

~~John Adogo:~~ Mr. Nyland.

~~Mr. NYLAND:~~ ~~XX YXXX~~ Yah.

~~John:~~ John ~~Adogan.~~ Adago.

~~Mr. NYLAND:~~ Yes, John.

John: I received a task about putting up reminders in my shop (in my attempt) to introduce Work into my ~~more~~ life while I was engaged in ordinary activities.

~~Mr. NYLAND:~~ John, how does it ~~is~~ -- how is it early in the morning when you get up?

~~John: It's good.~~

~~Mr. NYLAND:~~ Why don't you use that time? Why do you wait 'til you get to your shop? It's not that I want to exclude it, but if I have a task, it is assigned to a certain part of ~~a certain time of the day~~, I am liable not to do anything until I get to that. If I say I am going to observe myself, or make an attempt at eleven o'clock, up to eleven o'clock, I just forget about Work.

John: This morning, when I got up, I made Work attempts, and--

~~Mr. NYLAND:~~ I don't like that - that phrase. What actually did you do - simply say 'I made Work attempts ' for me has no meaning whatsoever.

John: I tried to have something higher present to me.

~~Mr. NYLAND:~~ Godd, and what was the result?

John: Well, to some extent I came to myself.

~~Mr. NYLAND:~~ That is not a good phrase either. It's not clear what is meant by that. You can come to yourself in ordinary life, ~~what's~~ also. What is the result of that what is higher than you are, present to yourself? Which, let's

assume, observes you? Although I haven't heard it yet, but, we'll assume it. What is the result of that?

John: I would know that I was alive.

Mr. NYLAND: Did --

John: (~~Unintelligible~~) that there's life in me.

Mr. NYLAND: Ya. Did you experience the fact that you were alive at that moment?

John: Not this morning, no.

Mr. NYLAND: O.k. It's useless. It is not Work. A Work attempt always must lead to the fact of my existence, that I know, "this is me!" And that kind of knowledge about myself has to be objective, that is, I'm not identified with me, as I am. I first have to know that the fact is that I exist and that is all I am interested in. It gives me additional knowledge of myself which, when it is impartial, will give me objective knowledge and objective facts. I have to have in that attempt of observation, a realization of my existence as I am, and the acceptance of that what I am at that moment. In ordinary terms, we say, it is actually 'seeing myself'. But when we say 'I become aware of myself', it means that there is no further question about it and I'm not going to argue about the fact or I don't rationalize. Start with such attempts early in the morning. Give it a good whirl, as it were, before you go and do something else, and when you come to the shop you will probably remember that you made that kind of an attempt and then you can make any kind of an attempt there. Start your day early! When a person wakes up in the morning, he is free to some extent from his ordinary unconscious thoughts and feelings, at least, they don't have to amount to very much. Mostly they may have to do with saying you have slept well, or that you are hungry and want a cup of coffee. I hope that there are not too many worries that you have to think about, what to pay and which bill is - such and such is due, so that you can for the time being, can be a little free. Then, as you then go about your work, in your ordinary physical existence, then you make constant

attempts in awareness, in creation of 'I', 'I'observing you, you receiving data about yourself. Will you do that, John?

John: Yes sir, thank you very much.

Mr. NYLAND: O.k. Good. Is that it, we have to turn it? (Tape is turned)

Mr. NYLAND: What are you all here for? Here you sit on the floor as close as you can get to me. Now what goes on in your brain?

John Goldman: Mr. Nyland?

Mr. NYLAND: Yes.

John: John Goldman.

Mr. NYLAND: Yes.

John: I want to know how to clarify, ~~any~~ an experience. How—

Mr. NYLAND: What is the experience? Or, any experience?

John: I hesitate to use the word awareness, but it's a - a feeling that that's what it is.

Mr. NYLAND: The experience is your own. The awareness belongs to 'I'. So you don't have to mix them. You don't have to be afraid of mixing them. 'I' is a substance all by itself. It is created in a certain form that I conceive of, honing that there is a possibility that this 'I' can become alive. My attitude toward the creation of 'I', as a form or an entity, is definitely with having in mind that it would have superior knowledge of its own, with which it could be aware because in my ordinary mind, I don't have that kind of function. I don't have a mind that functions in an objective sense. So I wish this 'I' to have a very special property, to be able to observe me impartially. I haven't got it in my mind. I can think about it and I could wish for it, but what I really would like to get is something from a higher level and I feel I'm entitled to it because in the process of wanting to become aware in the sense I now have explained, I will go to a higher level, a higher level of understanding. So I can dare to ask for

that kind of a help to come from a higher level, fill my 'I' with that kind of liveness - aliveness. Then when it functions, it can function in accordance with the rules of the higher level, which are objective. But all of that belongs to 'I' as created by me, in a certain form, and given life from that what comes from a higher level of being. My experience is that what I digested myself by the utilization of certain thoughts or feelings - feelings which are put to practice and applied. I myself do not change. I remain exactly the same kind of a person as a result of one or another thought or feelings and it always results in an experience of an unconscious state, which also is recorded in my ordinary brain. But what I wish to bring about as a bridge is that now this 'I' also records the fact of that what is my experience or myself as I am. If I have an experience, it affects my body or my feeling or my mind. I then have a different kind of a state because of the experience. I still want my 'I' to observe me as I am. I want 'I' to accept me as I am. So that when I have that fact at my disposal, you might say I have two kinds of fact. One is a memory of my ordinary mind recalling what I have been, the other is a fact of the existence of me at the moment when actually it took place. The 'I' is not selfish to keep such facts objectively for itself. The purpose of the creation of 'I', by me, is for the purpose that my 'I' is going to tell me about such facts. And the 'I' then communicates also with my memory in giving me the chance that if I use my memory, I can recall the experience which I had when there was an 'I' observing me and the results of that experience as recorded in 'I', become memory. You see that process.

John: It's kind of confusing.

Mr. Nyland: There are two ways of receiving information about me. One is my ordinary unconscious way that I always have to self and which I can remember and recall. The other what we are trying to set up, is a series or the

continuation of facts which are more reliable. I wish more reliability because I want to use such facts to build something so that it is not going to be disturbed when the facts in an unconscious way prove to be not reliable enough. I want in my 'I', that what I have created, the reception of material, that is as facts which will not change during the process of my growth. Because in ordinary life, I experience many times as a result of that what I have done or what I think about, that I change my mind after a couple of months afterwards and I look at it differently. And so, everything that I describe as an experience in my unconscious state, is not reliable enough to base anything on. If I wish to grow up, I have to have a foundation on which I can base certain things. Why does the Bible talk about rocks? - that the wind and the rain and the snow and the rest won't affect it. I want that same kind of solidity within myself and I can only make it when I have facts of an objective nature. Objectivity in this sense means those that are facts which cannot be destroyed by ordinary life experience. An objective fact cannot be touched by my mind. It cannot be used by my unconscious mind as an associative something that it can be put here and there wherever I wish in accordance with my own interpretation. An objective fact is free from any interpretation on the part of myself. That is why there is a difference and that is why it is necessary to understand the objectivity of a fact as a means for further growth. Is that clear?

John: Yes.

Mr. NYLAND: All right. Now think about that. See what it means for you, and then you will be out of the confusion of mixing 'I' up with what happens to it. All right?

John: Okay

Mr. NYLAND: Good.

Manouche Movlai: Mr. Nyland.

Mr. NYLAND: Yah.

Manouche: When - in the morning I sit down or stand still

and direct all my energy towards - towards the wish for the whatever taste I have of the 'I' that be present, and then I hold on ~~it~~ and I ~~xxx~~ start to walk. As I walk, I have it, for some period of time, some thought, some thinking comes to my mind. I come - I just say - 'I am thinking about that' and then let it go, and then continue. And again I find myself with some feeling, just ~~think then~~ is like 'I have that type of feeling' again...

Mr. Nyland: Manouche, you have brought this up several times, haven't you?

Manouche: Yes, but one thing I know now that is different than before is that now the -- the thinking, and the feeling is - is me but at the - in the presence of something else which is reality of myself or is - or is 'I' -

Mr. NYLAND: Or is what?

Manouche: 'I'.

Mr. Nyland: Yes?

Manouche: Now --

Mr. Nyland: Don't call that now the only reality. It is also real, like your thoughts and your feelings are. But the thoughts and the feelings function on a lower level. 'I' is on a higher level, looking at you from above. It has that reality because it belongs to that level of reality, moreover you have tried to create it with the substance that belongs to the higher level. You, on Earth, are completely real as far as the Earth is concerned. Now in the presence of that what is higher and observes you, the different functions of your body, the functions of the organs, the functions of the ~~cells~~ centers, 'I' of course influences. But the more I continue to think about my thought or to feel about my feeling, the less energy is available for the continuation to give life to 'I'. When I catch myself thinking and feeling, I must tell, "Don't. I wish my 'I'." So for that reason, when you start, you walk first. You don't try to create an

'I'. You just start walking. The thoughts will be with you; Then you have the wish to create an 'I'; you create it then, in the midst of your own activity. You have to learn that, because there will be many times that you will stop and have to go over into unconsciousness, and you want the means for your unconscious behavior in activity to produce an 'I' as a result of your wish. Because you cannot stop all the time, stand still and then... It has to be continuous with your activity as it is. So as I said, you start to walk first in ordinary life, do whatever you have to do. The thought will come, The wish will come, While you are now continuing to be active you try to make this 'I' aware of you. When you know you have lost it, you start again. You continue all the time being active. This is the fact that you must realize, because even if you stand still, you are still are active as far as your life is concerned on Earth. It is not in movement, but your thoughts are active and your feelings are. I can stand stock still and still remain active In that sense. You see what I mean?

Manouche: Yes.

MR. NYLAND: You will see gradually that your feelings and your thoughts will take on, in respect to that what is higher, a different kind of a form, even including a willingness to help you to maintain your 'I'. It will come, in time. It will not be your enemy. It will change over because of such sincere wish. All right?

Manouche: Thank you.

MR. NYLAND: Good Manouche. So what more will we talk about? (Here) now. Yes, Paul.

Paul Ostrow: (Mr. Nyland) I have listened to what you just said to John and Manouche. and I felt a lot and felt what I still find that in my Work my mind is continually -

MR. NYLAND: Can you hear him?

Voice: No.

Paul: I find in my Work that my mind is continually getting in the way.

MR. NYLAND: It's like turning up the radio. But now we don't know what you said in the beginning.
Paul: The few things that Mr. Nyland said to Manouche and to John were very helpful to me regarding what role the mind and feelings should take in one's Work. But I still have certain questions regarding my own Work and my major problem now is, my mind is continually saying to me that I am aware or 'I' is present.
MR. NYLAND: ~~(There, you see it fits)~~ No, you see, it isn't.
Paul: And it's not Work, and I know that.
MR. NYLAND: No. It shouldn't because I am afraid that when the mind starts to say that there is an 'I', the 'I' is really not there. When the mind wants to say it, it is a result of your wish which logically would go to your mind to formulate it that an 'I' ought to be there. The only way you'll find out that an 'I' is ~~like~~ there, is by actually receiving data about yourself, which has nothing to do with your unconscious mind. It's a very difficult thing for an 'I' to accept you, or rather even to understand the concept because what we're trying to do is to endow 'I' with an impossible kind of a brain, which we don't have, a brain that functions in an objective sense. If you tried with your ordinary mind to be aware, you know how identified you remain so ~~that~~ it has to be a different kind of a - I wouldn't call it a substance - a different kind of vibration ~~rate~~ rate that takes place in - let's call it ~~the~~ a mind - as the 'I', if I can compare the observation process as an awareness of a ~~property~~ faculty of this 'I' which of course I ~~(come back to, call them)~~ call mental because I cannot define it differently. You see what I mean? Because that is the difficulty always, that you start to interpret it in your ordinary mind whatever you think happens in an objective ~~level~~ level. It's only when ~~it is~~ you live there that you could say 'this takes place'. And I'm afraid when you would be there, at that level, you would not utilize what you use in an unconscious state. For the time being, I would leave it alone. I would

simply say if from my ordinary standpoint, 'I create something that is higher than I am and I wish to put myself under the scrutiny -' Even that is the wrong word - but at last it is an observation which is carried out intentionally, without any wish to describe or to change myself, what I have I may like or dislike, whatever it may be. And since it is so difficult for that little 'I' to exist, I must make conditions of myself in my ordinary experiences so simple, that there is more than enough energy left for a wish. I create really, there have to be two things. That is what I call, of course, a separation. For the one, my unconscious existence, I don't do very much because it takes place the way it is - I'm(more)- I'm used to. But when I want to create something extraordinary, it is as if there is a 'V' on the road when there is a flow of energy. And that kind of a 'V' at a certain point it branches off and one part of the energy will go to the continuation of my ordinary existence and the function of my blood and breathing and all the rest, (of it) - and the other is a different kind of a flow. And there is - a kind of a sluice - a possibility of closing up one or the other if I take it. That is what I wish. I make in my wish the possibility for myself to control at last part of the energy which is available to me at a certain time. And I put in the road in such a way or whatever can close up one or the other, I open it a little bit in order to allow that energy to flow in a different direction for a different purpose so that, that what is for ordinary life receives a little bit less and it can even be maintained because I'm not shutting it all off. But my wish makes me open that one 'V', one arm of it, which is usually not open at all. It is closed, but as a result of my wish, I open it up. It's like a Lock you see. You understand what I mean?

Paul: Yes, sir.

MR. NYLAND: Think about that kind of a picture. That

at a certain time when you have a thought, and the thought still belongs to the one part of the 'V', and at the point where it ca- could be spliced, could be divided, at that point, there your wish attaches. At that point, you see the energy of yourself flowing and in retrospect you know it has gone in an unconscious forms of behavior, without any criticism particularly, but it was not used for the purpose of growth, and now my - my wish creates - see, what is really the judge of that point is xxxxx something very deep in me. For lack of a better word, one says it is a magnetic center, but it is based on the wish to really live. It is a wish for the continuation of life. Because I know that if I go on this direction of ordinary life, my life dies, then and my body dies. And I would like to control my life in such a way, that it would be maintained even if the form would be different, at least that the - it would be still available to me as life. All of that comes to a person who says I am responsible for what I am doing, and when in this life you become responsible. You don't want to die and lose all responsibility. It's logical, you see to assume that when you once take the responsibility, you are, without any doubt, looking for a reward. You would as it were, come up to God, and say 'I've done this, I've done that'. And many times it's mentioned in the Bible, or whatever is in Christianity. I am trying to do a good deed, not towards others, but towards myself. I try to love OTHERS AS myself. But I cherish the condition in which I am as a form of life when I respon- become responsible for that, I want to maintain it as long as I can and I want to overcome the destruction caused by death. It gives a little deeper slant to it, you know?

Paul: (Yes, sir.)

MR. NYLAND: You see what I mean?

Paul: Yes, sir.

MR. NYLAND: All right.

Bob Zura: Mr. Nyland.
MR. NYLAND: Yah?
Bob: Bob Zura. Um -
MR. NYLAND: Zura.
Bob: Zura.
MR. NYLAND: (Oh yeah.)
Bob: In most of the times during the day when I try to have something present to me -
MR. NYLAND: No good. I don't like the expression.
Bob: Well, that's what I -
MR. NYLAND: HUH?
Bob: I tried to have something observe my existence -
MR. NYLAND: O.k. That's better.
Bob: Some- there is no- thing - observing my existence, ~~There is~~ not 'I'.
MR. NYLAND: So, then it is not successful.
Bob: I KNOW. So...
MR. NYLAND: So...
Bob: It's no longer the case any more that I have too many thoughts interfering or too many feelings about myself interfering and I'm not sure what it is.
MR. NYLAND: I'm sure that you're not alive enough. From whatever there is as aliveness you are quite satisfied with it. You have no desire to do anything about yourself because then you would have a wish to put certain things in motion, but you don't. You are satisfied with being woozy. You don't Work. You have no wish for it. The wish is based on disliking yourself, on the realization that what you are, is limited and you are not full-grown. The wish is based on the fact that you realize that you are bound, and that in many ways you are completely ignorant and stupid, and that your little mind is not going to be of much help. I have to look at myself in ordinary life that way because I have to have a reason for my wish. Why do I want to Work? In order to get out of this god-damned stinking world.

That's my idea. I want to be free. I don't want to continue. And when I simply say I try to Work and it doesn't work, there is no Work, and don't mix it up. You have never tried to just do very simple things. To walk. And then to try to make something that is awake and is observant of you, walking. That's what you have to do. As long as you don't do it, you will never have any result of any kind of Work and you don't even touch the concept of Objectivity. I hope you understand what I mean. I'm not interested in converting you, or convincing you that you ought to. That's up to you. You take your life the way it is and dont skirmish around these ideas that you have a little thought about what it is to Work. You don't actually Work. What you do is to stand by someone who's very dextroud and planing or (hammering), and you keep on looking and looking. You think you acquire it? Of course you don't. You think it will rub off on you? Not in the least. You think that coming to meetings will help you, that you will change? Of course you won't. Whoever is a good carpenter has learned the trade by actual practice. Whoever wishes to become a conscious person has to learn how to become conscious and do it. Then you will have the dexterity of how to create an'I' whenever it is needed. #0 Other questions. Not so good yet is it - huh? If I come again and there are not - no - not enough questions you know, I can stop the meeting and go home. It isn't right, you must understand I've said it last time, when was it in March or so, what I really expect and I've said at that time even what the hell do you think I come here for? For my pleasure? I come honestly to try to find out can I help you, and if I cannot help you, well, I'Ll go somewhere else. Ya.

Gerry Benowitz: Mr. Nyland, - Gerry Benowitz.

MR. NYLAND: Yes.

Gerry: When I think about my past Work attempts I find that I have to make very many attempts over a long period of time until I have anything that I can consider, something

of a higher nature.

MR. NYLAND: Yeah. Do you understand why it takes such a long time?

Gerry: I'm not certain.

MR. NYLAND: What are you up against? Your whole unconscious life, up to this moment, or whenever you became - came in contact with Work. All the years of education, associative thinking, rationalization processes, feeling for yourself one way or the other, being selfish, vain, all forms of that kind, vices and virtues, but all the time with a mind which remained unconscious. That is what you're up against. You're up against the behavior of your body in a habitual way; you're up against the way one talks, in cliches; you're up against your habits which already have disappeared from your mind. Your whole life has to be understodd for the place where it happens to be and understood in the sense that it has become more and more mechanical; that it is a reality that one is an automaton and that one lives by impressions to which one reacts. That is why it takes a long time. And that is why you have to have patience, and that is why you have to make many, many attempts, and sometimes, in the beginning, not to be impatient at all. You know what will cure it? Each time that you make an attempt you thank God that He has given you the opportunity for freedom; that you link it up with that what might be a possibility of your growth, and that you have found something that you can put to practice instead of going to church or listening to a nice little sermon. That here is something that actually you can put your teeth in and you can eat. And on account of which, then, even if the- in the beginning the results are quite infinitesimal, it is a homeopathic attitude. I take in consciousness in very small doses because I cannot digest it when it is too much all at once, and I must make allowances for the adjustment of my unconscious existence gradually to become familiar with that what may be of a higher level

when I wish to create it, and then in the presence of that higher level, being affected by that what I call an awareness of me, gradually, I hope, the level I am unconsciously as a personality might change into something of a different order - a different level of being in all three centers. Keep on going. What is - I would almost say to - in a hurry? You cannot jump over a little period which has to give you experience. When one grows you need all the experience you can get in order to continue building on foundation. When you build a house, you're not starting with the roof, even if your foundation is finished. There have to be two-by-fours and two-by-sixes and the rest in order to give support to that what you would like to call the roof. If you in your imagination already see it finished of that house, of course, it's logical. That gives you the reason for wanting to work on it. In the same way, you know yourself when you see what you are, and you come to a conclusion, that is the truth, you also would like to change it. You would say, I don't want to be like this!' That gives you motivation for Work. But then you must Work, because it becomes an impossible task if you don't put to practice even what you know, even the little you know. You understand what I mean?

Gerry: Yes, sir.

MR. NYLAND: Forget about this being impatient. Who is entitled to become an angel or a conscious man overnight, when he has lived all his life in unconsciousness? We live in purgatory and you're not through with purgatory in order to go to heaven unless you have fulfilled the requirements of purgatory first. All right?

Gerry: Thank you.

Mr. NYLAND: Good. What else? How much more?

Voice: About six minutes.

Mr. Nyland; Yes.

Pat Williams: Mr. Nyland:

MR. NYLAND: Yeah.

Pat: Pat Williams.

MR. NYLAND: Yes Pat.

Pat: I still have a great deal of trouble with - when I make attempts very often, they're wishy-washy. When I walk - trying to have something there to see me -

MR. NYLAND: Why do you think - why do you think they're a little wishy-washy. Do you make too many?

Pat: It may be that I'm always trying to Work or - that's what I don't know.

MR. NYLAND: Supposing you don't Work one day, will you have more energy the next day? For Work?

Pat: I don't know I -

MR. NYLAND: Can you try it?

Pat. All right.

MR. NYLAND: For instance tomorrow you say 'I don't Work today, I'm under obligation not to think about it.' Of course you will think about it, but you don't want to do anything about it. But you say, 'tomorrow, Ah, the next day, then I will Work'. Your attitude towards Work will be quite different, because you were devoid of it the day before. Then when you decide that you want to do something, you really want to do it, because you were thwarted in your - in the attempt, and you make up your mind that you should not do. The next day, the following day, you do it. And you do it then with intention, a definite intention, because you say, 'If I don't do it today, the next day (you) cannot do it again.' You become much more master of your energy being diverted from the purpose that you want it to go into. You have to learn how to regulate your energies for your inner life as well as for your outer life. You cannot dilute it too much because I only have a certain quantity which probably is assigned every day to you. And if you do it many times during the day, it becomes of course wishy-washy. It doesn't extend long enough and it doesn't go deep enough. So you might say it's like a little bit of a brook that at certain times you dam up and then the water collects and you open the

dam; all of a sudden there is a gushing forth. You see what I mean?

Pat: Yes, I do.

MR. NYLAND: All right. Then make your attempts when you can, very simply and with an idea that you never will be able to do it again. As if that is the last day of the possibility of your Work.

Pat: I'd like to also say -

MR. NYLAND: No, you didn't half get that. It didn't penetrate what I told you.

Pat: I guess I have misgivings about doing that because it seems to me at the times when I try to Work, there is a certain separation there even though - even at those times it seems my mind wanders.

MR. NYLAND: Yeah, we can help. Forget about the mind, can't we? Because you do it in very simple circumstances where the mind is not required even to function. When the mind is too busy, of course, don't Work. Don't make an attempt, you're foolish. If your mind is already so filled that when you're walking you think about the Eiffel Tower and Moscow, you're not in a good state, at all. You see, so let's select the right kind of condition, circumstance and also of yourself. And then Work. Do what you can then, I say intentionally, particularly the day that you Work, do it as if the next day you'll die. Then by God you will Work, you see? Because then there is no more 'may be' about it.

Pat: All right I'll take your suggestion.

MR. NYLAND: That's right. Well, with that we should end, shouldn't we? It probably is a good ending. Not my suggestion, that what is necessary is a determination on the part of oneself that this whole question of Objectivity is a serious matter. It's not to be attaattacked - tacked - attached superficially. That has nothing to do with the surface. It starts only when one becomes essentially involved and when there is that kind of a wish which is based on the deeper emotion.

Superficially you can still be - I don't know Ø - in high sky - or with your mind way up in the clouds. But when it really starts to bother you, ~~that~~ when there is something that is essentially of importance, then you have a wish to do something quite fundamentally and then as I say, if you can make it so intense, you say ' God knows what will happen tomorrow', but I know today, thank God, I am alive. ~~I am alive and~~ I wish now to Work for the sake of myself, for the sake of God, for the glory of the totality of whatever life represents in the universe. Try to think a little bit deeply so as your emotions become involved, and what you really want to do with your life; then you will have questions about it and, if you can use Work, your questions will be about Work, how to apply it, what to do, and your talk will be about results of such attempts.

So good night, everybody.

TAPE ENDS

M 2158 N.Y.C. - Index Mon.-AUG.14, 1972

I Surprise appearance on Monday - (1-3)
To keep meeting for those who want to Work -
For those not satisfied with what they are -
To exclude curiosity questions -
To answer questions of those who have made attempts at Work
Nucleus listens to Mr. Nyland's style of answering -

II Work - (3-4)
Substance
Clarification
Different approach for different people -
Necessity of a philosophy of life -
Rules for work - simple with no prejudice
Question, "What good is it to me + what use?" -

III Questions - (5-15)
Peter Frumkes - David, Stephanie, Catherine
Collecting data about himself?

Mr. Nyland -
Data is fact of existence - all day -
opportunity for "I" to observe
Awareness and Clarity of Aim - (p. 7,8
Impartiality
Associative forms interfere with ordinary mind -
What is "Reality"? (p. 9)
(p. 21) (p. 11-15) Exercise for work in Creating a "I" ~~(p. 11-13)~~
(14) Important to remember an experience of Awareness.
Realization of Existence (16
John - Wants to Clarify an Experience (17)
Mr. Nyland -
Do not mix your own experience with Awareness which belongs to "I"

Description of "I" (17-18)

How to receive information about "me" - (18-19)

1. Ordinary unconscious way
2. Setting up a series of contemplation of facts -
   More reliable

Levels of Functioning (20+22.

1. Thoughts & feelings are lower level
2. "I" is on higher level
3. "I" is not ready there when the mind says it is -

Attempt to endow "I" with an impassible kind of brain (23-24)

Bob:- can't create "I" (25)

Mr. Nyland:-

Necessity of being Alive - (25)

" " Wishing

Realization of what you are is limited

Reason for Work (25~~7~~ 26

Attempt simple thing (walk) 26

What are the obstacles to Work - (27-28)

Education
Associative thinking
Rationalization process -
Selfishness
Vanity
Vices & Virtues -

Materialism to Work (28

Overcoming above obstacles -

Times for Work - (29-30)

Objectivity (30

Reason for Work (31)